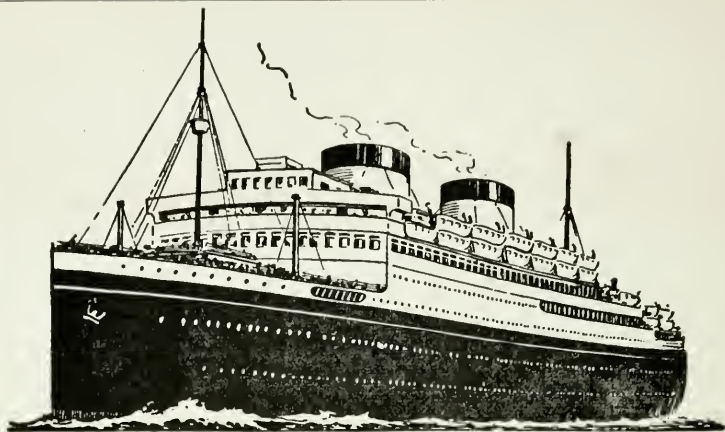


Millennial Star



They gathered to hear Mormonism
A section of a typical General Conference assembly.

(See page 274)



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THE LATTER-DAY SAINTS' MILLENNIAL STAR

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HUGH B. BROWN Editor—Publisher MARVIN J. ASHTON Associate-Editor	
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5 Gordon Square, London, W.C.1, England

Museum 1354

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16

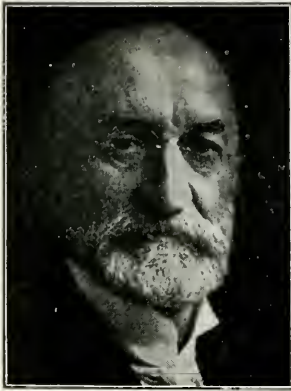
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THIS WEEK'S COVER—

TWICE each year a general assembly is held by the members of the Church of Jesus Christ of Latter-day Saints. The assembly last month was the 109th time that they have so met, in the spring of the year, since the organization of the Church on April 6th, 1830. The cover picture shows a part of this great crowd as seen from the speaker's stand. The building seats 8,000, usually 10,000 to 12,000 crowd inside to hear the counsel of the Church leaders and the general reports of how the Church has fared during the year. (See page 274)

109th Annual



President Grant

THE following statements and facts have been selected from those heard at the 109th annual conference as being of most interest to the saints and friends of this mission.

* * *

"A friend of mine in England, not a member of the Church, wrote to me a letter in which he discussed our work and in which the writer said: 'If there is anything at all in a belief involving an eternity and a God, then there is everything in such a belief.' I want you to remember those words. If you remember nothing else from this Conference, but retain those words, then your time in coming here will have been well spent."

—President Heber J. Grant

* * *

The report of the Church auditing committee shows that the financial condition of the Church is "sound." It has no debt, and none of its properties are encumbered by mortgage or otherwise.

* * *

General Statistics Reported—

The Church has 127 stakes, 1,036 wards, 101 independent branches, 35 missions with 243 districts and 957 branches. Membership totals 784,764. During 1938 there were 15,813 children baptized and 8,259 converts baptized.

* * *

Social Statistics Reported—

Birth rate, 30.9 per thousand; marriage rate, 17.0 per thousand; death rate, 6.8 per thousand; families owning their own homes, 59.9 per cent.

* * *

"If Jesus Christ, the Son of God Himself, and if Joseph Smith, the prophet, had need to pray earnestly each day, and often many times each day, how much more need have we to ask the help of the Lord in meeting our problems and the temptations which stand in our way?"

—Elder Richard R. Lyman, of the Council of the Twelve

* * *

"Each man must stand on his own feet in the Gospel, must know for himself that it is true and for himself follow its tenets. Too many Latter-day Saints know the Gospel only superficially and do not inquire and seek in order to have a full, definite knowledge for themselves. In this they go contrary to the admonition of the Gospel itself, which tells us to seek after wisdom and ask of God."

—Elder John A. Widtsoe, of the Council of the Twelve

* * *

Conference Review

The largest Relief Society chorus ever assembled provided the choir music for the conference. Twelve hundred singing mothers, each in a white blouse, sat directly in front of the great organ, making a truly impressive scene.

* * *

“Men have begun to realize that the emanations of the spirit constitute the most powerful force in the world, and they are starting to seek for spiritual regeneration. Only in the supreme plan can the interests of all nations and all peoples be served.”

—Elder Albert E. Bowen, of the Council of the Twelve

* * *

The divorce rate in the Church of Jesus Christ of Latter-day Saints is one-fourth that of the United States, it was revealed by Elder Sylvester Q. Cannon, Associate to the Council of the Twelve.

* * *

“We should use more ambition and initiative, thus really going somewhere, and not merely thinking that we are moving because we see the activity at our sides. Many of us go around with a can opener, preferring to open the tinned thoughts of others than to make the effort of ‘home cooking’ a mental meal of our own.”—Bishop Marvin O. Ashton,

1st counsellor in the Presiding Bishopric

* * *

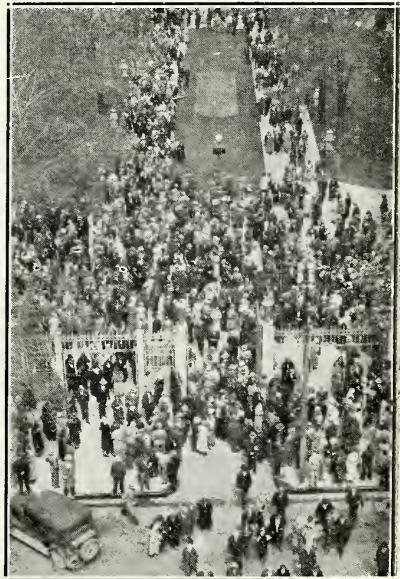
Mission Statistics Given—

(The following are for the year 1938, the figures of missionaries being those serving on December 31st, 1938)

Total missionaries in the missions of the Church, 2,257; for maintenance and operation of all missions, the Church spent 1,116,006.02 dollars (approximately £223,201). The missionaries themselves spent approximately £6 each per month, or a total of £155,421 to maintain themselves in their fields of labour.

* * *

“If a man knows what is the will of the Lord and yet fails to do it, then he is drifting away, no matter how free from sin are his actions. Knowledge and faith are without value unless they lead us to corresponding good works.”—President Grant.



The Crowd Leaving Temple Square

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Gospel Queries

With ELDER DAVID S. KING

NOTE: All questions should be briefly stated and mailed to Gospel Queries, 5 Gordon Square, London, W.C.1.

Q: Why don't the Latter-day Saints kneel when partaking of the sacrament?

A: When the Saviour instituted the sacrament, there was no record made of the disciples kneeling to receive it. Although the Bible gives several instances of devout worshippers praying on bended knees (Luke 22: 41, Acts 20: 36), in no instance was their genuflexion associated with partaking of the sacrament. Latter-day Saints feel that praying on bended knees has a humbling effect, and that it is quite proper, but that it should be done in quiet and solitude. "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." When worshipping in public, the Latter-day Saints try to avoid a physical exhibition of their piety.

Q: In the epistles of Paul there are many statements which indicate that salvation comes only through belief, and that good works have nothing to do with it. One of them is "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ." (Gal. 2: 16) How do you explain these passages?

A: To understand the background of these passages let us go back thirty years to the Saviour's Sermon on the Mount. It was there that He gave the Jews a higher law. He taught, in opposition to the law of Moses, that the motive which prompted an act was more important in the eyes of the Lord than the act itself. Thus if a man contemplated committing a murder, but through fear or inability failed to carry out his evil designs, he would be just as guilty in the eyes of the Lord as though he had committed the murder. (Matt. 5: 21, 22)

With this thought in mind, let us turn to the epistles of Paul. The International Critical Commentary, in explaining their background, says that these epistles were written mostly to Christianized Jews who had reverted to the beliefs that a few uninspired good deeds, or works, of the law would assure to anyone his passage into the Kingdom of Heaven. Thus Paul's message was essentially the same as that of the Saviour's on the Mount. He told the Christians that unless they were actually converted to Jesus Christ, and to His principles of righteousness, their idle works of the law would profit them nothing. It must not be assumed for a minute, however, that Paul taught that salvation could come through belief alone, divorced from good deeds. Nothing could be further from the truth. In another epistle he distinctly says "For not the hearers of the law are just before God, but the doers of the law shall be justified." (Rom. 2: 13) It is true that Paul says on more than one occasion that faith is sufficient to save us. The Greek word for faith (pistis) "does not imply a mental assent only, but it carries with it also the volitional action which such acceptance calls for." (Ibid)

Obedience to the laws of God is just as essential a part of faith as a mental conviction that they exist. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21)

Q: Why do the Latter-day Saints use water in their sacrament, when the Saviour used wine?

A: The answer to this question is found in a message given by an angel of the Lord to the Prophet Joseph Smith when he was on his way to secure some wine for sacramental purposes. "For, behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins." (D. and C. 27: 2) This revelation was followed in three years by another one which forbade the consumption of alcoholic beverages under all circumstances. The Latter-day Saints, in order to comply with both revelations, use pure water, or, if they desire, non-alcoholic wine, in their sacrament. There is no contradiction whatsoever between these latter-day communications, and the injunctions of the New Testament. The Saviour undoubtedly used wine at the Last Supper, but did not command that wine should be necessarily used when the ceremony was repeated. Sjordahl, in his Doctrine and Covenants Commentary, says, "In the accounts of the institution of the Lord's Supper, Matthew, Mark, Luke, and Paul make it clear that it is the eating of the broken bread and the partaking of the common cup—the contents of which are not once mentioned—that constitute the essential elements of the sacrament." See Matt. 26: 27, Mark 14: 23, Luke 22: 20, I Cor. 11: 26.

Star Changes Associate-Editors

ANOTHER change in the editorial staff of the MILLENNIAL STAR becomes necessary upon the departure of Elder Marvin J. Ashton, who has for the past ten months been associate-editor, and was assistant on the editorial staff for six months prior to that time. His successor is Elder Thornton Y. Booth.



Elder Ashton

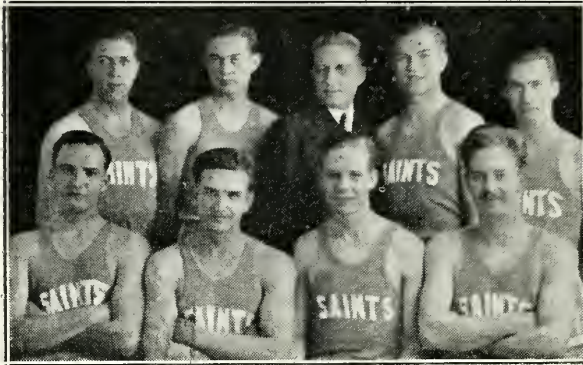
Elder Ashton has maintained a high standard for the STAR since taking office, and under his sponsorship have come many new features which have added much to the reading interest of the magazine. Outstanding among these have been a poetry page, the feature "What Authorities Say of Liquor and Tobacco," the system of condensing for STAR readers the outstanding articles in other Church publications, the "Gospel Queries" column, and a series of personal testimony accounts. He has also provided a more varied

make-up than previously used, and has made use of a wider variety of authors, including many of the traveling missionaries.

Previous to his work on the STAR editorial staff, Elder Ashton labored in Birmingham District.

Missionaries Play For National Title

ONCE more the effectiveness of Word of Wisdom principles was demonstrated, as two missionary teams fought for the national basketball championship before a cheering crowd at Queen's Club, London, a fortnight ago.



The Saints, National Champions

Reading left to right, back row, Elders Owen P. Gladwell, Thornton Y. Booth, President Hugh B. Brown, Elders Donald L. Johnson, John W. Palmer; front row, Elders L. Blaine Cummard, S. Bruce Hanks, Marvin J. Ashton, captain, and Paul Howells.

The Saints, London League and Southern England champions, and the Rochdale Greys, Northern and Midland Champions, staged what was perhaps the finest basketball demonstration in Britain this season, with the Saints emerging victorious by a 53-41 score. The game was closely contested all the way, much more so than

the score indicates. At one time the Rochdale team held an eight-point advantage, and it was only in the last four minutes that the Saints were able to pull away and clinch the game. The pace was gruelling all the way through, and left no doubt as to the physical fitness of the participants. Spectators and players agreed that it was one of the finest matches of the year, and it was an ideal play-off, each team having defeated the other twice in previous exhibitions. This year is the second successive time that the Saints and Rochdale have played in the National Basketball finals, the Saints winning last year's match also.

This game was the climax of a season of demonstrations by both teams; demonstrations which introduced thousands of British people to the Mormon missionaries. As was stated, in four of these exhibitions the teams played against each other; once at Leeds before an army group, twice before Rochdale crowds, and once at Harringay, in London.

In addition to these and their London League games, the Saints played two games, at Earl's Court and Harringay, against a picked team of Glasgow medical students, at Alder-shot, before an army group, at Queen's Club against a picked London team, and twice gave demonstrations before National physical-fitness leaders.

The Greys, besides winning the Northern Championship, defeated Birmingham for the Midland Championship and the right to play in the National finals, played the Birmingham team in an exhibition at Leeds, and played a Cheltenham team in Rochdale.

The crowds witnessing these games have varied from several hundred to several thousand, and it would be difficult to estimate the total number who have seen the elders in action. Many see Mormon elders for the first time on the basketball floor, and have been impressed with their skill and sportsmanship. From among players, officials and some of the more enthusiastic fans there have come real friends, any of whom would defend slanderous attacks on the Mormons, because of the better knowledge of them through basketball.

It is a credit to the physical ideals of the Church that two missionary teams should win positions in the finals of the National Basketball Association of England and Wales, which boasts more than a score of organized leagues and over 5,000 registered players.

Basketball, as a method of breaking down prejudice and winning friends, has again proved to be a powerful form of missionary work. Its influence will undoubtedly be seen for years to come in the increased friendliness of those who have watched the missionaries play. Certainly it is hard to watch a man play a game, admire his conduct on the floor, cheer for him, perhaps, and still harbour a prejudice against him.

One of the missionary pamphlets of the Church explains that we believe our message to be important enough to justify bringing it to the attention of all people by any honourable means within our power.



Rochdale Greys, Runners-up

Reading left to right, Elders Morris L. Mickelson, Daniel Garn Heaton, captain, Clarence A. Beckstrom, Harold L. Allen, Lee L. Frodsham, Myles W. Romney and Clifford W. Bagley.

The players of these teams have stepped out of the orbit of ordinary missionary work to perform as athletes. By so doing they have proved the practicability of the health laws taught by the Church, have always gained praise for their physical fitness, have often stimulated an interest in the laws of the Church in other fields.

Basketball, with the other missionary sports, is one way to give indisputable proof of the fact that the missionaries have good precepts, and that they follow, to the best of their ability, what they teach.

THURSDAY, MAY 4, 1939

EDITORIAL

A Change In Associate-Editors

WITH this issue, Elder Thornton Y. Booth becomes associate-editor of the MILLENNIAL STAR, succeeding Elder Marvin J. Ashton, who is returning to his home in Salt Lake City. Elder Booth, who has acted as assistant to Elder Ashton during the past ten months, brings to his office unusual native ability coupled with valuable experience in the field of journalism.

During the term of office of a mission president many young men come and go. All of them are admirable, many of them gifted, some of them well trained and efficient, all of them anxious to make good.

Just as the value of precious stones is revealed by polishing, so the constant rubbing of missionary life brings out the quality of the man. In some we see the elements of character so mixed as to indicate real worth. Honour, integrity, honesty, semi-synonymous terms, when coupled with industry, are the value signs in the ore of character.

A New Life Challenges

RETURNING missionaries have sailed largely in protected waters. At home, in school, and in the mission field they have had personal guidance and direction. They must now go forth with faith and self-reliance to become the "Captains of their souls." Their first and most important decision will be the choosing of their mate. Then they must decide upon the port for which to sail. They must be prepared for storms of conflict and difficulty as well as for the dangerous calm of temporary success. Here they must ever be on guard against the barnacles of vanity.

One who has formed habits of industry, honesty, loyalty, humility, faith, one who in a word, is dependable, will have a successful journey regardless of the weather. Such a one may at the end of the trip carry evidence of a rough voyage but he will come into harbour with colours flying and with a rich cargo of experience—the fruit of life.

They Met Triumph and Disaster

THERE are today successful men, steadfast, steady, honest men, who, when in the gulf stream of success with all winds favourable, were ever humble, vigilant and on guard, who maintained discipline among the crew of passions and desires and were always in command.

Men, who in the icy waters of opposition, suspicion, and criticism, have dared to sail on; men who have avoided the character wrecking icebergs of sin, recognizing them for what they are, though little of their danger is visible. Such men are ever at the helm and with the gathered strength of better days they battle through, steer a steady course with faith in God and in themselves. Praise, success, achievement, tend only to remind them of their limitations. Criticism, disappointment, and defeat spur to greater effort.

What traits of character are builded into lives like these? Courage, certainly they are unafraid; honour, which gives them poise and purpose; industry, the driving power without which there is no progress; faith, the pilot, pointing toward the lighthouse and the harbour; a cause to serve which enables them to "forget themselves into immortality." They are pre-eminent for the "patience of their souls, the industry of their days and the reverence of their minds."

An Outstanding Man

SOMETIMES we find a man who is always *where* he is supposed to be, always *what* he is supposed to be, free from pretence and deceit, never guilty of breaking the rules, always on time, prompt, punctual, prepared.

Our retiring associate-editor, Elder Marvin J. Ashton, is a dependable man. He inherited from staunch Latter-day Saint parents that ballast which insures stability. While labouring in the field for the first eight months of his mission he was the mission's champion STAR man. For two years he has been a leader in athletics. As assistant associate-editor of the STAR he was efficient and always on the job. For the past ten months he has carried the responsibility of an associate-editor of the MILLENNIAL STAR with credit and distinction.

In the midst of his regularly assigned duties he has performed a unique piece of missionary work by leading and instructing a class of Methodist boys at Battersea. He has met there with sixty young men each week, has taught them the Gospel. He became their hero and ideal, has left a lasting impression, and sown seeds which give promise of a real harvest.

A Credit To His Parents And To The Church

AS Elder Ashton leaves for home, the one word which seems best to summarize his virtues, is dependability, that rich admixture of the virtues which foretells the abundant life. He returns with the love and blessings of all who know him, the full confidence of the mission president, a credit to his parents and to the Church. The STAR, its readers, and his many friends unite in saying "Adieu," "Bon voyage," and "God bless you."—HUGH B. BROWN

Why I Accepted Mormonism

By INEZ C. RUSSELL

I WAS born and reared a Scotch Presbyterian. I first heard of the Latter-day Saints in Paris, France, in 1926. I saw then that their ideals were similar to those I had always tried to follow, and their added truths, such as a pre-existence and temple marriage for time and eternity, appealed to me very much.

I was soprano soloist in the mixed quartet at the American Church of Paris at the time, and my husband-to-be came there to substitute for our regular bass soloist for six weeks. He claims that he knew he was going to marry me after hearing me sing and before he spoke to me. He had always prayed that he would know when the time came for him to get married and whom he was to marry, and he says that knowledge was conveyed to him through my singing at a rehearsal for the following Sunday service.

A few weeks after our meeting, Dr. Russell asked me to go to lunch with him one Sunday, and little by little he told me about the restored Gospel. At that time there was not a branch of the Church in Paris so I had no opportunity of attending meetings, and I had very little time to read the Church works, nor really had I much interest. However, I met several prominent Latter-day Saints during this time, among whom were Dr. Franklin Harris, president of the Brigham Young University of Provo, Utah, and his wife; Professor James L. Barker, French professor at the University of Utah; and Mrs. Orson Douglas, wife of President James H. Douglas' son.



Sister Russell

All of these people impressed me.

About eight months after my meeting Dr. Russell, he went on a motor trip with Professor Barker and Dr. Harris to northern France, Belgium, Holland and Germany, and while he was away I was taken ill with quinsy. As I was unable to sing, I stayed in bed and read, but the only things I could bother to read were the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. I read them intently and did not seem to tire. By the time Dr. Russell returned, a fortnight later, I had completed the works, and to me that was a testimony.

Three months later I was baptized in Lake Geneva, Switzerland. The day was a dull one and the rain came down in torrents all morning and afternoon. I was rather discouraged, being on my own and choosing a husband as well as a new religion, without any advice or counsel from relatives or friends.

We went to the baptismal service about three o'clock, and as I was going into the water the rain ceased and the sun shone, and almost immediately after, there was a most beautiful rain-

bow, just above me. That was an added testimony.

After the baptism we were married by President Rossiter, of the Swiss and French Missions. Although we had been previously married in Paris by the State of France, we felt we wanted the blessing of the Church. Since then it has been our privilege to go to the Temple in Salt Lake City, and be married for time and eternity and to have our children sealed to us.

An added testimony came with this, and such a sense of security. I have since increased my testimony through having prayer answered, and through administrations to my children when they were ill. I have never regretted, but always rejoiced in my joining the Church.

Our Church brings God so much closer than any other Church does, and makes Him much more of a friend. It is a great comfort in times of worry and gives so many opportunities for self development. My only regret is that I did not know of it sooner, and that my family have not yet received the same blessings.

BRISTOL DISTRICT CONFERENCE

THE Town Hall at Cheltenham was the scene of the spring conference of Bristol District, held Sunday, April 30th. Speakers at the evening service were President Hugh B. Brown, who made an appeal for acceptance of the principle of revelation in this day as well as in Biblical times; Supervising Elder Don R. Watkins and Elder Thornton Y. Booth. Musical items for the service were given by Sister Elsie Briant, who sang a solo, and by the Bristol Chorus.

President Hugh B. Brown, Sister Zina Card Brown, adviser to the women's auxiliaries, Elders Dale W.

Ansell, Louis C. Larsen and Grant R. Holt and Brother Norman Dunn, Birmingham District president, were speakers at the afternoon session. A vocal duet was given by Sisters Muriel and Audrey Beams.

Morning session speakers were President Brown, Elders Clinton F. Larson, Melvin A. Hogge, J. Carl Blake and Van W. Green and Brother William C. McCormick. A musical item was given by the Bristol quartet composed of Sisters Muriel Beams, Audrey Beams and Elsie Bowen and Brother McCormick.

LONDON DISTRICT CONFERENCE, MAY 7th

LONDON District conference will be held in North London Chapel at 59 Clissold Road, N.16, on Sunday, May 7th, with Elder Joseph F. Smith, of the Council of the Twelve, President Hugh B. Brown and other mission authorities in attendance. The meetings will convene at 10.30 a.m. and 2.30 and 6.00 p.m. Also there is scheduled a Priesthood and auxiliary meeting for the preceding Saturday night at 7.30, at South Branch Chapel, 149 Nightingale Lane, S.W.12.

Conference Approaches

THE weeks are passing, and the Sheffield gathering takes a larger and larger place in the thoughts of the individual as it comes nearer to him. Remember, it's little more than three weeks away, and if you haven't definitely



Sheffield Branch Chapel and Recreation Hall

decided to go, now is the time to do it. Get your registration in before the rush of the wait-till - the - last - minutes jams the office

The indications continue to point toward the realization of the biggest conference of the British Isles. The exhibits, sports, meetings and other "mainstays" from previous conferences will all be there, with the additional attractions such as a wider field of instruction, which will include music; a special light, snappy cabaret programme by the Chorus; the possibility of colour motion pictures of Utah's scenic beauty; and similar added attractions.

Conference time is an opportunity for all Church members to gain a happy holiday with a lasting benefit. Such frequent gatherings of Church members—no matter what part of the world they are in—is a custom peculiar to our organization, and one which has borne the results of more complete unity and understanding among the various districts.

If there is any doubt left as to whether the Sheffield trip will be worth your little sacrifices; if any person seriously "wonders" if Sheffield will be the best Whitsuntide holiday possible; if anyone thinks that he won't get a lot of real, worthwhile instruction and spiritual guidance—

Remember: That everyone who has ever attended a conference of this type in the past has felt that was worth much more than the sacrifice it had taken, and many of them did sacrifice.

Remember: That there are three planned days crammed with activity, including dancing, sports both to watch and to join, and of meeting and visiting old friends, with a wonderful opportunity to make new ones.

Remember: That Elder Joseph F. Smith, a member of the Council of the Twelve, the Church Historian, the President of the Utah Genealogical Society, author of many doctrinal and historical works, will bring greetings and a message from the First Presidency. President Hugh B. Brown will be there with his inspiring words of counsel. A full corps of others of the talented speakers of the mission will also be there to leave a message.

Remember all this, and with the others, we'll "See YOU at Sheffield."

Talks On Doctrine

By ELDER MATTHIAS F. COWLEY

LOVE

“**H**E that loveth not knoweth not God; for God is love.” (I John 4: 8) “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3: 16) The love that is shown by the Father and the Son is the love which they require of their disciples. “This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.” (John 15: 12-13)

The Lord plainly enjoined His followers by precept as well as by His own example to show their love not only to their friends, but also to their enemies. “Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?” (Matt. 5: 43-46)

When Jesus was asked, “Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.” (Matt. 22: 36-40)

The Book of Mormon tells us that, “Charity is the pure love of Christ, and it endureth forever.” (Moroni 7: 47) We are told in the Doctrine and Covenants, “No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reprov'd, lest he esteem thee to be his enemy.” (Doc. and Cov. 121: 41, 43)

These references could be added to by scores of other quotations. The truth of them is made manifest in the history of the Saviour and His faithful disciples in every dispensation of the Gospel. There is no better example of that pure love of God, next to that shown by the Saviour, than was exemplified by our Prophet and by our Patriarch, Joseph and Hyrum Smith, who suffered persecution without murmur or complaint, from the beginning of their ministries to the end of their mortal lives. They were willing to seal their testimonies with their blood because they loved God and His children more than all the comforts and blessings of the world.

Of Current Interest

SCIENCE has made an astronomical looking-glass to prevent automobile collisions at the crests of hills, the device giving the motorist a view over the hill and two hundred feet beyond. Set on the hill top, its secret lies in the prismatic construction, which is similar to that used by astronomers to bend light into the spectrum in studying the stars. The effect given is like looking into a mirror, although in this case the things seen are behind the glass. This same prism gives motorists on both sides, simultaneously, a view of the other side.

IN PAST years Britain has lost most of its forests, the woodlands having been utilized for factories and other building purposes. It has therefore been found necessary and profitable to utilize much of the waste land in a reforestation programme. The forestry commission, which was organized twenty years ago, has since acquired 1,000,000 acres to be put back into natural forest land. Much progress has been made in methods of planting and preparing ground for this purpose, with tractor ploughs and various other modern methods making possible the using of such vast areas.

A NEW method of transmitting photographs by cable across the Atlantic Ocean was inaugurated last month. The system makes possible the sending of a picture six by seven inches within approximately 20 minutes. Special apparatus amplifies the picture signals electronically at intermediate points—Bristol and Penzance, England; Bay Roberts, Newfoundland; and Hamel, Long Island, United States.

A NEW kind of steel which is rust-proof, stainless, and lighter and stronger than present steel has been announced. The material is expected to solve a big problem in the building line when it replaces the present rusting steel. Due to its light weight it can be used for avia-

tion purposes, and will make possible the mass production of stainless steel streamlined trains.

SIXTEEN year old Alma Mardes had until recently never seen an electric light, never talked over a telephone, never heard a wireless, never eaten ice cream, never seen a motion picture, never owned a silk dress and never heard of Hitler and Mussolini. She is from a farming section of Mississippi in the United States and had her first contacts with these things during a recent visit to Memphis, Tennessee.

GENERAL MOTORS made 42 per cent of all the automobiles sold in the United States in the year 1938. They make about 36 per cent of all the cars and trucks sold in the world every year.

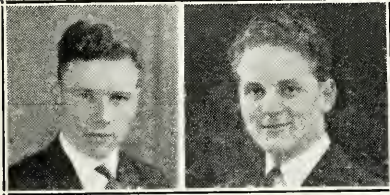
THE CITY of Detroit, the home of the automobile industry in America, is holding an exhibit showing the progress made during the last decade. The city's progress has been due to the ideal location on the Great Lake. One of the features of the display is the difference shown in the general car designs of the straight 1929 models and the streamlined ones of the present time.

DESPITE the war in China, and the continual move of the populace inward, co-operative production and distribution systems have been continually serving the public with all necessary requirements. These systems are taking raw material and converting it into finished products, and have been very successful in meeting the demands.

JOHN COBB, restless seeker after the world land speed record held by Capt. George Eyston, will return to Utah's Salt Flats in August of this year with 370 miles an hour as his goal. Cobb held the world speed record for just 24 hours last fall, at 350 miles per hour, before Capt. Eyston bettered it with the present mark of 357 miles per hour.

From the Mission Field

Departing Missionaries—



Elder Hughes Elder Voorhees

Elder G. Dayton Hughes, who has laboured in London, Scottish, Birmingham, Sheffield and Welsh Districts, was honourably released on Friday, April 28th, and will return to his home in Salt Lake City, Utah.

Elder Ivan D. Voorhees, who has laboured in London and Leeds Districts and in the Millennial Chorus, was honourably released on Friday, April 28th, and will return to his home in Manti, Utah.



Elder Booth

Elder Roscoe G. Booth, who has laboured in London, Birmingham and Liverpool Districts, was honourably released on Friday, April 28th, and will return to his home in Cedar City, Utah.

Transfers—

Elder John W. Palmer was transferred from London District to Manchester District on Friday, April 21st.

Sister Dorothy Herron, lady missionary, was transferred from Liverpool District to Nottingham District on Monday, April 3rd.

Sister Ellen Rose, lady missionary, was transferred from Liverpool District to Scottish District on Monday, April 3rd.

Sister Dora Call, lady missionary, was transferred from Nottingham District to Sheffield District on Monday, April 10th.

Sister Marjorie Smith, lady missionary, was transferred from Nottingham District to Sheffield District on Monday, April 10th.

Appointments—

Elder M. Floyd Clark was appointed circulation manager of the MILLENNIAL STAR on Monday, April 23rd.

Elder Thornton Y. Booth was appointed associate-editor of the MILLENNIAL STAR on Friday, April 28th.

Elder Aldon J. Anderson was appointed supervising elder of the British Mission Office on Friday, April 28th.

Elder Donald L. Johnson was appointed supervising elder of Hull District on Monday, May 1st.

Doings in the Districts—

BIRMINGHAM—A concert was given in Sparkbrook Branch Hall on Wednesday, April 12th, by the Walton School of Dancing, in aid of the "On to Sheffield" fund of the branch. Refreshments were served by the members of the Relief Society to the approximately 120 people in attendance.

HULL—At a baptismal service held at Hull Branch Chapel recently, the following were baptized and confirmed: Jane Pinder Marson and Mary Ransome were baptized by Elder Daniel Garn Heaton and confirmed by Elders Lee L. Frodsham and Mac C. Matheson, respectively; Leonard Eskrett was baptized by Elder William H. Bousfield and confirmed by Elder Goustaff L. Larson; Lillian Clarice Haryett and Margaret Pauline Haryett were baptized by Elder Stanley W. Glass and confirmed by Elders Donald L. Johnson and George I. Summers, respectively. Supervising Elder Mac C. Matheson conducted the service and Elder Donald L. Johnson and Sister Anna Saunders addressed the group.

On Saturday, April 8th, Gainsborough Branch held a concert party in Hull Branch Chapel under the direction of Brother William H. Fitchett, branch president.

On Easter Monday the Hull Branch M.I.A. presidents, Sister Amelia Ransom and Supervising Elder Mac C. Matheson, conducted a theatre party to the Dorchester Cinema, following which a "hobo tea" was served in the branch chapel.

A pre-conference social was given in Hull Branch Chapel under the direction of Supervising Elder Mac C. Matheson recently. The programme consisted of community singing; choral numbers by the Hull Gleaner Chorus, accompanied by Brother George James; dancing and acrobatics by Miss Pauline Haryett; and a vocal solo by Sister Anna Saunders. A one-act play followed, given by the M.I.A. dramatic class. The cast included Sister Elsie Spain, Miss Mary Ransome, Brother George James and Elder Matheson. Mrs. Mary James was stage manager.

A social in honour of Supervising Elder Mac C. Matheson, who is leaving the district, was held Monday evening by members and friends of Hull Branch. He was presented with a gift in token of his labours there. Sister Amelia Ransome was in charge of the games and entertainment.

IRISH—A friends' reunion was

held in the home of Sister Lydia Ditty on Friday, April 21st. Duets were given by Sisters Agnes Gillespie and Maeve Harkins, and refreshments were served by Sisters Lydia and Ellie Ditty.

MANCHESTER—A social was sponsored by the Rochdale M Men in the branch hall on Saturday, April 15th, with Brother Norman T. Woodhead in charge of the games and dancing. After a "prairie supper" the M Men sang hill-billy songs, accompanied by Sister Elizabeth Buckley on the piano.

Rochdale Branch Sunday School held a social on Saturday, April 22nd, in the form of a pleasure cruise. The room represented the deck of a liner and appropriate games were played.

Preston Branch held a "hard times back to front" party on Thursday, April 27th, at which all the guests were expected to attend in old clothes and wear them backwards. Brother William Scott and Sister Daisy Cookman were elected king and queen, Sister Gertrude Corless was in charge of the programme and Sister Mary Healey directed the games. Refreshments were served by Sisters Ada Horner and Ellen Nutter and music was directed by Brother Harry Gregson.

NEW SUCCESSES FOR THE CHORUS

AN unusually successful friend-making venture is being experienced by the Millennial Chorus in Scotland.

On Wednesday, April 19th, they appeared as part of a magazine programme entitled "Radio Outlook," on the B.B.C. Scottish regional broadcast. The Chorus were featured on Jack House's Gossip Column, which consisted of an interview wherein they were asked their reasons for being here, which Church they represented, and their method of travel. They sang three numbers, and the whole programme was reported as being well received.

On Sunday, April 23rd, the group sang at the Regal Theatre on a programme arranged in the interest of national service, with the Lord Provost of Glasgow as the principal speaker. They were introduced as voluntary good-will missionaries from the United States to the people of Britain.

Newspapers gave the Chorus a very favourable welcome to Scotland, again showing that their good-will programme has broken down much of the prejudice of past years. Another example of the progress made, even since the organization of the Chorus, is the fact that on their present theatre programmes they are given opportunity to invite people to the coming Scottish conference, something they have not been able to do from the stage before.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
†L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4B, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.,
Off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Shcrriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
Liberal Association
Hall, 13a, Queen's
Street, Redcar-on-Sea
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road
- Wigan:**
*L and Y Station

‡—6.15 p.m.

*—6.00 p.m

+—7.00 p.m

—2.30 p.m

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